[NEW SERIES.]
Vol. 2. *Price, 10 Cents. Per Annum, $3.* No. 14.

[Whole No. 301.]

SATURDAY, JUNE 27, 1874.

Subject: Unjust Judgments.

PLYMOUTH PULPIT:

A Weekly Publication

OF

SERMONS

PREACHED BY

HENRY WARD BEECHER.

New York:
J. B. FORD AND COMPANY.
(27 PARK PLACE, AND 24 AND 26 MURRAY STREET,)
1874.

AMERICAN NEWS COMPANY, AGENTS FOR THE TRADE.
European Agents, Sampson Low, Marston & Co., Crown Buildings,
188 Fleet Street, London. Sold by all Carriers and News Dealers.

AUTHORIZATION.

Brooklyn, January, 1869.

Messrs. J. B. Ford & Co.,

Gentlemen:—Mr. T. J. Ellinwood has been the reporter of my sermons for some ten years; and he is the only authorized reporter of them. The sermons which you are printing, week by week, from his hand, are published by you alone, and are the only ones for which I will consent to become responsible.

HENRY WARD BEECHER.

PLYMOUTH PULPIT is the *only regular publication of* Mr. BEECHER'S *current sermons*—the one sanctioned by his authority; it is well printed on good paper, in book form—*suitable for binding and preservation*—and it is *cheap*. The Publishers respond to the demand for a regular insertion of the Prayers, as among the most profitable features of Mr. BEECHER'S ministrations; and the Scriptural lessons and hymns sung are also indicated, making a complete record of one service of Plymouth Church for each Sunday.

This publication began with the sermon of Sunday, September 20th, 1868, the first of the Church services for the year. *Each Volume* contains twenty-six numbers, being one sermon each week for six months. Volumes I. to VIII. are now issued in book form; each making one large and handsome 8vo vol. of about 500 pages;—Vol. I. being embellished with a new STEEL PORTRAIT of Mr. BEECHER—the best likeness of him ever published—Vol. II. having a fine large Interior View of Plymouth Church. Bound in extra cloth, beveled boards. Price $2.50 per vol. *Sent post-paid by mail on receipt of price.* Vols. IX. and X. will appear shortly, closing the original series.

A full Table of the Subjects discussed in all ten of the volumes of the original series will be mailed to any address on receipt of a 2-cent postage-stamp. *Any back numbers*—single sermons—*can be had.*

A New Series.

In the present commodious 12mo size, but retaining the clear, open type of the larger pamphlet, the New Series was commenced Sept. 27, 1873. This will hereafter be the style of the publication.

TERMS.—Single numbers, 10 cents. Yearly subscription price, $3, giving two volumes of about 500 pages each. Half-yearly subscription price, $1.75. Subscriptions may begin with any number.

A PREMIUM OIL-CHROMO will be presented to each annual subscriber for the ensuing year, a *fac-simile* of Mrs. Sherman's painting called "*The Lord is Risen.*" An old moss-grown Cross, symbol of the Saviour's earthly work and death, stands in the gray dawn of Resurrection Morning, wreathed with vines and clusters of violets and pure lilies-of-the-valley—the flowers and foliage of early Spring, symbols of the new life. As a whole, the picture is an exquisite expression, in natural objects, of the central thought of the New Testament, and will receive a warm welcome from all who love The Book.

In several years' experience we have learned that 999 out of every 1,000 subscribers wish us to *mount* and *deliver* the pictures presented with periodicals, because we can do it cheaper than they can get it done. We shall therefore issue *no unmounted* ones. The charge for Mounting and Delivering the Picture (sized and varnished, all ready for framing) to each subscriber is 35 cents, to be remitted with the subscription price; the entire sum thus being **$3.35.** Remit by Postal order, check, or registered letter; currency at the risk of the sender.

POSTAGE OF PLYMOUTH PULPIT to subscribers in the United States is twenty cents per year, payable quarterly, in advance, at the Post-office to which the pamphlet is sent; and on single copies to England it is *four cents.*

Entered according to Act of Congress, in the year 1874, by J. B. FORD & CO., in the Office of the Librarian at Washington.

UNJUST JUDGMENTS.

"Judge not, that ye be not judged." MATT. vii., 1.

Both the text and various other passages show that this is not the prohibition of the formation of reasonable judgment, whether of human action, of human conduct, or of human character. The individual action is judgeable; continuance of action upon action, or conduct, is judgeable; and the resultant product of conduct—namely, character, as formed by continuous action—is judgeable. These are all of them severally proper subject matters of judgment.

Elsewhere, a test is given by which we may come to a judgment—"By their fruits ye shall know them;" and in John it is commanded, "Judge not according to the appearance, but judge righteous judgment."

So, then, it is evident that it is not the full, honest and sincere formation of a judgment with grounds and reasons, and in a right frame of mind, that is proscribed: it is unjust, partial and uncharitable judgment. In other words, that which is aimed at here is a disposition; and unfortunately it is a disposition with which we are too familiar to mistake it. It is that habit of mind by which we are perpetually criticising men, and forming and expressing opinions which represent very largely our moods,—favorable when they please us, and unfavorable when they displease us. It is the habit of seeing in men their faults, rather than a conclusive and comprehensive estimate of faults and excellencies. It is the consideration of men's stumblings and wrong-doings, without

SUNDAY MORNING, June 14, 1874. LESSON: James iii. HYMNS (Plymouth Collection): Nos. 104, 1,023, 1,053.

any consideration of their circumstances, or of the influences that are brought to bear upon them. In short, it is treating men as if they were our antagonists and we were their enemies. It is untrue, partial, unjust, unloving criticism upon our fellow-men. And this it is that is forbidden in the command, "Judge not, that ye be not judged;" for he who out of such a state of mind as that is perpetually finding fault with men, and setting them out in dis-esteem so as to lower them in their own sight and in their neighbor's, is under condemnation already. He lives in an uncharitable state of mind, which alienates him from truthfulness, and keeps him out of the communion of the Saints, and out of the kingdom of God.

This command, then, points not to a formal regulated process, which oftentimes is indispensable to the affairs of men. We are ourselves called to discriminate between palpable good and palpable evil; between right and wrong; between truth and falsehood, not vaguely and extremely, but as they appear in the conduct of men. It would be a spurious charity indeed that should confound men's moral qualities.

If a man assails me with vituperation and with the language of bitterness, it is not charity in me to say that that man is praising me. If a man is in my cherry tree stealing cherries, it is false charity for me to say, "I think he is only borrowing."

Things are what they are, and we have a right to look at them as they are. In dealing with men you must judge of moral quality; and to a certain extent, also, you must judge of antecedent dispositions. In the case of those with whom you have no dealings, and on whom you look as a spectator merely, it may not be necessary for you to go further than to form general judgments, calm and dispassionate; but where you are called to deal with a man you must go further than that. The safety of your affairs and of the affairs of others that are committed to your administration; the interests of the community; its households and its institutions—these may depend upon your forming just judgments of men, so that you may not commit trusts to unworthy persons. It

would not be safe, as we have learned, to put thieves into treasurerships. It would not be safe to put upon the bench, where impartial decisions are required, notoriously bribable and partial men. You must discriminate.

In the administration of affairs there are those who are appointed to judge of actions under law; and they of course are not included in this forbiddal. They judge, but their judgment is not of that kind which is involved in this passage. So there may be critics whose business it is, in history, in psychology, or in scientific research, to form measured judgments of men, of their actions, and of the products of their actions.

The spirit of our text does not forbid any of these things; but it includes in it all social under-valuing; all ridiculing; all endless and aimless criticising; all informal condemning; all social dissections; the whole process of that uncharitable underplay which goes on in society, and whose practical result is far worse upon the general condition of mankind than would be heresy or even infidelity:—for of all heresy, want of love is the worst; there is no infidelity like that which is false to mankind, and to that universal kindness and charitableness which one man owes to another. "It is in vain," says John, "for a man to say, 'I love God,' if he hate his brother." It is in vain for a man to offer service in the sanctuary, and sing and pray, and rise on cherub's wings of experience, if afterwards, and in spite of that experience, his mind is in such an attitude that he looks on the unfavorable sides of human life, and always sees the weakness, the fault, the evil that is in men, and never the goodness, the excellence and the strength that is in them.

This disposition of criticism or uncharitable judgment, whether expressed or only carried in the silence of our own souls, springs not from the divine, but from the malign elements of our nature. We are brethren; we are children of God; we are allied to each other by common weakness, by common temptableness, by common sinfulness, by common dependence on God's forgiveness, for life and for liberty to think and feel; and it is not for us, united together by these things, to occupy ourselves in looking up, on every hand and

wherever an opportunity presents itself, those things which are common to us and to others, for condemnation.

If there should spring up in a hospital a disposition of criticism; and men with fevers should jibe at men with dropsies; and men with dropsies should avenge themselves by pointing over to men with ulcers and sores; and men with broken arms should rail at men whose legs instead of their arms were broken; if men who were outwardly bruised and contused should speak contemptuously of men who were internally diseased; if men with cerebral difficulties should denounce men with cardiac difficulties—under such circumstances a state of things would exist which would represent the church of Christ, in which persons are perpetually finding fault on moral grounds: some because men are erratic in judgment; some because men are faulty in ethics, or ordinances, or this, that or the other thing. A Christian criticises others for failings which are in them but which are, perhaps, not in him, while all of them together are in a hospital, and each has his special ailment.

This whole tendency springs, not from the divine that is in man, but from the remnants that are in him of that which is animal; and you will take notice that many things which are indispensable, and are virtues in the lower forms of existence, become in the higher forms of existence positive vices.

Thus, when there is in a community no common protection, no law, the animal existence stands upon suspicion and fear; and readiness to suspect and to strike is the law and condition on which the lower animals live: but as men develop out of animal states into society that necessity is taken away; and as society becomes more and more purified by religion, and ascends, the critical spirit, the seeing of things that are evil, remains, while the necessity for it is gone; and it is out of this remnant, as it were, of animalism in men that this constant tendency to judge springs. It is from this that hasty and uncharitable judgments usually come. It is a very deceitful spirit. It mistakes one's own motives, and gives activity to evil dispositions in ourselves under various names. There are a great many who feel called by their consciences to play the devil's part, accusing, criticising and weighing all manner of

evil against men, not because they have any particular good in view, but for low and unjustifiable reasons. You have no right to speak of a man's fault or wrong unless you have some benevolent object in view. The fact that a thing is true does not make it right for you to publish it. You have no right to speak of men at their worst unless there be a reason for it which will stand the scrutiny of the judgment-seat of charity. It is not enough that a man is wrong, or is bad. It is not enough that a man has a fault, and that he exercises that fault. All men have these things; but why should they be dragged out, unless there be some hope, by warning, to prevent mischief, or to rectify and cure it? Charity, or true divine love, forbids us to disclose the imperfections and faults of others, and excuse ourselves by saying, "These things are true, and I think it is necessary that they should be known. It is my duty to fight wickedness wherever I find it." Then stay at home, and you will find enough to keep you fighting all your life!

This conscience of which I have spoken leads men to seek out and set their seal of disapprobation and condemnation on every aberration, on every fault that springs from a morbid state of mind, and on every wrong. It is simply the hypocrisy of conscience. Conscience gives no such liberty as this.

Some men exercise the same spirit under the form of a blunt, plain-speaking honesty. They blurt out disagreeable things because they are "so blunt." But suppose a man should go into society, and spit right and left because he was such a blunt sort of man? He would soon be ushered out of any decent society or house. Yet how much worse than spittle is venom! and when a man goes about among his fellow-men who are burdened and tried, and, because he is a "plain, honest speaker," decries everything that is weak, everything that is morbid, everything that he can find that is evil, and throws out his denunciations right and left, up and down, and when remonstrated with, says, "Oh, well, you cannot expect me, a plain-dealing man, to do otherwise; I am not going to say anything that I do not believe"—when a man does this, he violates the law of charity. There is nothing so blunt as a bull; but a bull is not usually considered to be a

good thing to have in orphan asylums or in society! Men, however, who have come up along that line of development, go bellowing and horning their way through life, and justify their action because they are blunt, honest, plain-spoken men. Such persons are either hypocrites, or else they are working under a mistake which they cannot themselves understand.

Then there are men who "hate hypocrisy," and who are always and everywhere looking around and suspecting people. If a man is spoken of as good, they say, "Well, let me know him long enough and I will show you that he is not as good as he seems to be." If a man does a generous deed, they say, "H'm! you will find that he will make on that." If a man says a kindly thing, they say, "Oh! yes, his tongue runs in oil—at one end." So there are a great many men who lie lurking and watching their fellow-men. They hate insincerity, and anything that is not high-minded. Like leeches, they suck the blood of every man that they come in contact with. There is nobody within reach of their tongue who does not feel it, all because they dislike men who are not good. But there is nobody that is good. Everybody is sick—everybody is lame—everybody comes short. Symmetry and continued perfectness do not belong to this life. We are all in a warfare, working and struggling; and the chief difficulty between one side of life and the other is that there is a large body of men, blessed be God, who are striving for an ideal which is set before them—who are not perfect men, but who are men seeking after perfection; and another large body of men who do not even seek after perfection. They may be accidentally good, accidentally virtuous; but their own will is not embarked in any career which is designed to make their life pure. While some men are striving for goodness, others are leaving themselves to the fluctuations of chance. And there is no man, high or low, rich or poor, wise or foolish, who, if you apply to him high tests of judgment, can stand for a moment.

There is another thing to be considered—namely, that as men go up the tests become more critical, and more difficult to be made. If you measure men that are low, charitableness requires that your tests shall be low; and if you measure men

that are high, justice demands that your tests shall correspond to their condition; but no man can abide the measure of God's thought. There is no man who would not wither if God were to men as men are to each other.

There is another form of uncharitableness which in some respects is harder to bear than any other. That is where criticism is put into the form of wit. Gold and silver are gold and silver whether they be in the shape of coin or not; but when they are in the shape of coin, and are in circulation, they have a power which otherwise they would not have. So our judgment is the same whether it is joined to wit and humor or not; but when it is joined to wit which makes it attractive, and which excites a smile, it has a currency and a power that renders it a great deal more dangerous than it would be if it were not winged with this quality. Humor is, however, nearer right than any emotion that we have. Wit may be very dangerous, but humor usually tends toward good-nature; and everything that tends toward good-nature in this world tends toward grace. You may find kindly criticism leagued with humor, but not unjust and uncharitable judgments—they seek wit as their ally. Humor is the atmosphere in which grace most flourishes. It does not follow if it is Summer, that there are going to be flowers; but if there are going to be flowers, there must be Summer: and it does not follow, if there is humor, that there are going to be charitable tendencies; but if there are charitable tendencies there must be good-nature among men. Good-nature I value much more highly than I do many of the so-called Christian graces; and in that I follow my Master.

"If thou bringest thy gift to the altar [if thou dost go into the temple and perform the critical and characteristic work of worshiping God, which is the test of all temple service], and there rememberest that thy brother hath aught against thee [that he is left unhappy when you can make him happy], leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

God can wait; man cannot. God dwells in eternity; man is the creature of an hour. Not that symbols which typify worship are bad; but when it comes to questions of high religious experience, it is more important for a man to

take care of his brother's feelings, than that he should attend to these symbols. In other words, kindness, good-nature and social amenity precede outward observances. Many men are seeking God so assiduously that they have quite forgotten their fellow-creatures. They are so high above them that they do not see them nor remember them. To be so near to God that your feet just touch the heads of men, and you walk on their heads, is not a good way to be devout.

This disposition of uncharitable judgment is a fountain from which flows continual misconduct. You cannot do your duty to men when you are filled with this as a preliminary disposition.

There are certain positive commands, one of which is, "Honor all men." You may say that this transcends human power; there are cases in which it does seem as though we could not honor men; but it is not exactly this that is meant. The spirit, the inward disposition and intent, should be such as to lead us to desire to honor all men. You are to treat every man as if you were conscious that he was made of God; as if you felt that for him there was a kingdom prepared; as if you beheld in every man, as through a lens, the vast expansion of his nature as it is to be. There are no small men. Acorns are small in what they are, and not in what they promise to be when they shall become acre-covering century oaks. To be sure, a long time must elapse before the acorn becomes the oak; but you can see the one in looking upon the other. "Honor all men." The poorest and the lowest are not what they seem. There is in the essential nature of every single human creature that which, when it is unfolded, shall shine as the stars in the firmament. All exterior buildings; all temples filled with statues; all works of mens' hands; all palaces; all paintings; all resplendent works of art—these things are not to be compared with those hidden and invisible powers in the human soul from which they spring; and outward kingdoms, visible grandeurs of men, the multitudes in their external existences, bear no comparison with that reach of being which inheres in the humblest of God's creatures. There is not a pauper that is driven alone to his grave whose

soul is not transcendently more important in the sight of God than the dignity of the crowned monarch, or the ruler and magistrate of the vastest republic. There is an inherent grandeur in the divinity that is in man because God is behind him; and he is what he is by virtue of the things of which he is possible, and not by virtue of just so many of them as he has attained to. The wealth of the mines of California is not to be counted by what has been dug out of them, but by the undisclosed treasures which lie within them. A man is not to be merely what he has made himself to be—battered, hedged in, cabined, beaten, chiseled, variously abused.

Men are like seeds. To-day the seeds ripen, and to-morrow the winds take them, and some fall behind dark walls, and are buried and rot there; others fall in half-lighted places, and there sprout and wither; still others fall in some favorable spot, and strike down the root, and thrust up the stem, and gain strength and nutriment for another summer, and so save themselves. Men are born, and are swept through the world as seeds are; but not they that have good soil are always the ones that are the best or that come to the most. There is that in every human soul which you cannot measure, and which you cannot afford to, by any human standard. In going forth into the community we are to observe this law of God which demands that we shall honor his creatures—that we shall "honor all men," high or low; and it is not possible for any man to do this and at the same time carry out an uncharitable spirit by which he is all the time probing to see if there is matter here and foulness there; something for ridicule here, and something for unfavorable criticism and report there; something to fill the chalice whose very incense is from beneath and not from above.

I may say more than that: there is never one who forms uncharitable judgments and carries them to and fro unless there is a market for them. Ships never sail unless there are ports into which they can run. If your ears are harbors of tale-bearers' tales, then you and they are joined in a bad partnership and commerce.

If, in society, one come into a little circle with uncultured and rude discourse, discord is felt in that whole circle.

Every one is pained if there is an atrocious sentiment uttered, or a rude spirit made manifest. Men rebound from these things. They create disgust in society. But how very seldom have I seen a circle in which the most atrocious violation of the fundamental law of happiness in the universe—that law which binds God and all his creatures alike to common obedience—the great law of sympathy and love—was received with reproof and distate! How very seldom have I seen that law observed in a gathering even of half a dozen persons! How seldom have I seen a circle of people, however small, in whose ears tale-bearings and criticisms were discordant! How little are we trained in this matter so that these things jar upon our feelings, are as gravel in our mouth, and are disallowed by us not only on principle, but because they are so absolutely hateful to us that we cannot endure them! We call ourselves civilized; and yet there is scarcely a house where there is not a slaughter-pen in which characters are slain. Christians of the same sect may not slaughter each other; but they will slaughter Christians of another sect. If you gather together men who are patriotic, they will not slaughter their own party, but they will slaughter those of another party. So justice is almost forgotten, truth is scarcely thought of, and men rush upon men as wild beasts rush upon their prey.

It is apt to be the case that those who please us are thought to be excellent persons; and it is thought that if they do not please us, we have abundant excuse for making known all their faults. Those are condemned by us whose example and necessity puts us to disadvantage. In other words, it turns out, upon such an analysis, that after all it is ourselves that we seek to please, that it is selfishness that leads to charity where we are pleased, and selfishness that leads to condemnation where we are displeased.

This spirit of uncharitableness adds to the irritations and quarrelings and sufferings of life. It lays upon men burdens heavy to be borne. It fills communities with poisonous elements, and destroys that sympathy and cordiality and social enthusiasm which is absolutely necessary to the welfare of society.

Men do not extract the real happiness which exists in

peace by the exercise of that love which binds them one to another. We move among men guardedly, restrainedly, cautiously, upon calculation. We abandon men when they cease to contribute to our interest or enjoyment. We do not seek to cultivate that genial sympathy which, if it were general, would raise up in the community the power to make its masses happy. How little is this sympathy really felt! Men, as they run, throw out ichor, not sweetness. And religion itself, by raising the ideal of conscience, by giving the standard of life a higher intellectual development, by making men fastidious, becomes itself a matter of uncharitableness, an author of unkindness; and instead of binding up men's wounds and healing them, and bringing them together in love, it separates and disintegrates them, and arrays them one against another.

Therefore it is that you find in the writings of the apostles so much spoken about peace; as in the passage which I read to you from James, where the wisdom from above is described as pure, gentle, easy to be entreated, and full of good fruits.

Again, men are not qualified to form just judgments of the great mass of their fellow-men. Indeed, it is one of the most difficult of things to form an accurate judgment of men. The judgments which parents form of their children come more nearly, I suppose, to the right kinds of judgment than any others; for usually these are formed in the right spirit—namely, the spirit of helpfulness. The desire to develop men, the identification of one's self with others, a longing to see in them the things which shall make them more beautiful, more noble, more strong—how seldom does this parental feeling exist outside the household! How seldom does it exist even in friendships! In friendships how much there yet remains of the secular and the sordid! He is my friend, too often, who plays agreeably on me, as if I were an instrument of music; and if I play agreeably upon him, the equilibrium is maintained, our relation being one which is full of pleasure-producing power on each side: but how seldom is friendship founded on disinterested love! How seldom does it exist except on the basis of selfishness!

How seldom does it lift a man above sordid things, and broaden his life, and inspire in him that fidelity which continually exalts him and makes him more noble!

To form judgments of men, so far as their superficial qualities are concerned, requires but little; but to form judgments of their character and disposition is one of the most elaborate and difficult things possible. And if true judgment of character and disposition is very difficult, to form a judgment of the *desert* of character and disposition in men is still more difficult; for we leave out, usually, the consideration of circumstances which largely determine conduct and which should qualify praise or blame. One may be unjustly praised; another may be unjustly condemned. The one that is condemned may have put forth ten fold more effort to be good than has the one that is praised. A man may be so happily born, so equilibrated in every organ, so healthy in the head, and in the heart, and in the lungs, and in the stomach, and in the liver (which is the devil's den); a man may be so balanced, and may be reared in a way so perfectly admirable, that it is not possible for him to be other than good-natured; and so his good-nature flows prattling along as a brook on a gentle inclination through a flowery meadow, always pleasantly murmuring, and never much disturbed. Such persons are praised, and praised, and praised. They are beautiful; but they deserve very little praise, because they put forth no effort. It does not require a great strain to run down hill.

On the other hand, a man may be born so that every nerve in his body is continually tempting him to irritation; and he may be thrown under circumstances in life in which his hereditary tendencies, wherein he has the sins of his fathers visited upon him, are all quickened and fired; and under such circumstances, he may bring to bear great caution, and self-restraint, with tears, and prayers, and a thousand resolutions, and attempt to control the fiery steeds that are in him; and night and day, as God is his witness, he may be putting forth a thousand times more effort than the natural good-natured man; but who except God knows this struggle, and metes out just consideration? Who says

of the man that is blamed for going wrong, and mourns over his faults, and strives to correct them, "After all, he deserves more credit than I do"? For, if there be anything that measures praise and blame, it ought to be the amount of moral purpose that a man exhibits, the amount of pain that he undergoes, and the amount of effort that he puts forth.

Many a man whom we call bad, and who *is* bad as looked at from a human point of view; many a man who is unbalanced, who is unlovely, and who is forever stumbling into wrong ways, will verify as between himself and you and me, the declaration that "the last shall be first."

My mother helped me to be good-natured. The hands of twenty ancestors are let down to lift me up above the storm; and twenty ancestors are, with fiery fingers, pulling down some other men, who, although they strive and struggle all the while manfully, do not attain half the quietude that I have. And they are better men than I am, though I may be honored, and they blamed; and they will stand higher than I in the other world, when a better measure and a better estimate shall be given.

Men judge each other by qualities in themselves. This, although it is very natural, leads to very imperfect and very injurious results. As I have already intimated, persons in perfect health are very unjust to persons who are not healthy. This goes a great ways.

There are two things that increase with me as I grow older. One is a profound sense of the wickedness and sinfulness of men, and the other is a profound sense that charity and pity are better grounds of criticism than blame.

There are hundreds of men who are called lazy. Well, if not doing anything is laziness, they are lazy; and if that which is called laziness be the product of dissipation, if it be the result of addiction to violent passions, if it be activity toward animalism, then they are subjects of blame; but there are thousands of men who, though they never seem to work, are not idlers.

I saw a mill, and heard it talk a little. There were two streams running to a confluence, and on each stood a mill. One was deep and abundant, springing from the mountain.

Another was from a neighboring hill, running with exiguous stream. A mere rill it was. From it the water trickled, trickled, trickled, upon the wheel, which waited for the bucket to get full before it turned, slowly and with reluctance. The other, broad and full, poured its waters abundantly under the other wheel, which went whirling round and round and round, night and day, and grinding, grinding, grinding the grists that were brought to the mill. And this energetic, busy mill looked out gayly from its dusty window down at the feeble mill on the sickly stream, and cried out, "You see how I work: if you would do as I do you would have grists enough!" Yes, if that mill had the river which this mill has.

Now, a man who has a flood making from him; a man who has a temperament and constitution that generates vitality in the brain and stimulation in the blood—such a man cannot help being industrious. Work is in him. He relieves himself by work. But a man who has a cold stomach, and cold nerves, and but very little blood, and not much in him—he uses up all that he has. You cannot make a fire with a handful of shavings such as you can make with a ton of coal; and if a man is made so that the forces in him are small, and are not long continued, he may not be in one sense a worker, but he is not lazy. Thousands of men are blamed because they do not work. People say to them, "Why do you not work? You would be prosperous if you would only work." "What! have you come again? I told you that if you did not take care of your affairs and organize them aright, I would never help you again, and I won't." As if the capacity of organizing his affairs was in every man! As if the power of generating thoughts and arranging them and using them so as to carry one through the competitions of life, was the gift of every man! As if hundreds and thousands of men were not born without the ability to hold their own in the world! The worst place for one to live, I think, is among Yankees, where versatility of talent and method and system are required, and where he is considered to be a man who knows how to get up before he goes to bed, and to work forever and forever, and where no man is looked upon as so low as a poor shiftless "shack." I had almost

rather be in an Italian dungeon than in a New England poor-house.

That which is true in this matter is also true in the higher range. We often judge men's right and wrong, their intelligence and ignorance, their virtues and vices, yea, and their crimes, by the standard which applies to us; but this is not fair. If a man be a savage Indian it will not do to judge him by the same standard of peace which we apply to ourselves in our own neighborhood, and under the circumstances in which we were brought up. If you are by nature (that is, by birth), well-balanced, inwardly; if you have had a good parentage; if your habits have been well looked after; if you have been properly educated and trained; if you are surrounded by conservative influences; if you have a business that draws out all the mischievous steam that would otherwise inhere in you, then you are a monster if you take your standard of morality and by that judge of those who have been poorly born, wrongly educated, brought up under bad influences. For you to judge them by the privileges and immunities which you have had, and none of which they have had, is tyrannical and unchristian.

Men of energetic moral temperaments sit in judgment upon men of totally different temperaments—for there is a moral temperament as there is a mathematical temperament, a poetical temperament, an artistic temperament, and so on. There are men who easily do good, according to our low pattern, and invent ten thousand fancies by which to develop the goodness that is in them. There is a genius of moral ideas. And on the other hand there are men who never develop such ideas, and to whom goodness is almost as hard as to me are the higher branches of mathematics, and as to you is oratory or painting.

So it is that men, as they grow better themselves, frequently grow worse. That is, they take that in themselves which is the gift of God, and which certainly furnishes an ideal and ought to be a great help to them, and administer it as a rigid canon of criticism, and by their goodness they condemn thousands who have not the same temperament, nor the same aptitudes which they have.

More and more, I think, men have yet to learn a new doctrine in respect to the power of will. How differently men are endowed with intellectual fruitfulness; with susceptibility or unsusceptibility; with hope and courage, or fear and despondency. One takes his peculiarity and sets himself up in some sense as a model; or, he takes that ideal for which he is striving and turns and makes it a measure of those who are other than himself. Thus that which is good in him becomes evil in its effects upon others. The very things that in him are the best become the authors of things that are the worst.

I need not go further in the illustration of the difficulty which there is in forming an absolute conception of men all around—of their merit or demerit—of their blame- or praise-worthiness. I have, I think, already shown that it is not an easy thing if a man undertakes to do it. It requires very great forbearance and very great accuracy in the laying down of canons of judgment—a forbearance and an accuracy which few men possess. The thing is so inherently difficult, and is so fraught with mischiefs, that no man has a right, except he be a parent or a teacher, to judge persons as worthy of praise or blame unless he is under the influence of unquestionable charity. If a man is mad it is absolutely impossible for him to rightly judge of another. If a man is actuated by pride or envy he is not fit to judge of his fellow-men. Judicial power over men is given to nothing in a man except the law of love. It is only under the administration of God's love that a man's conscience can take the humblest place in the direction of judging men.

I will make a few applications which I have not made as I have gone along.

First, there is a great field for applying this to the relations of different churches with each other. There is no church that cannot find endless fault with another if it sets about it; for there are endless, boundless faults to be found. There is probably no denomination that has stood through many generations, in which some truth is not held better than in any other denomination. There is no denomination that has the power of continued existence, which does not

carry some pure gold in it. There is something in all sects, ancient, mediæval and modern, which gives them the right of continued existence.

Now, if sects set themselves over against each other as critical judges, there is no end to the faults that they may find; but the doing this destroys that Christian charity which will draw men together. It separates them.

There was a time when wickedness was well nigh universal; and at that time, when men drew themselves out from wickedness, they separated themselves into classes of the good; and it has come to pass that those who have separated themselves into classes of the good have ever since been separating themselves from each other, until the church on earth represents a checker-board—for there are almost as many denominations as there are squares on a checker-board.

Now, there is no harm in this, provided people act in religion as they do in the household. There are, we will say, one hundred families on Brooklyn Heights; and if these families severally take care of themselves, and agree to act kindly toward one another, the fact of such a population in so many houses is not mischievous. Not only is it not a mischief, but it is a positive benefit, that Christianity has taken the names of many denominations, provided they do not arrogate authority over one another, and sit in judgment upon each other, and provided each one minds its own affairs.

But the times tell us how much the old spirit that was in men still lives in sects, where men arrogate the right to judge, to condemn and to cast out. They have taken the attributes of God, and they are exercising, under a thousand plausible names, that which God never gave man a right to exercise—vengeance. "Vengeance is mine, saith the Lord." There is no partnership throughout the universe in that attribute.

So all church folks are apt to be very censorious upon all the world folks; and I observe that very much the same thing exists in churches nowadays that existed in the time of the Saviour among the Jews. It was almost impossible for a man to speak of the gentiles without being answered with a stone, because the orthodox Jews felt that Jews were the final end of creation, and that God had con-

ducted the universe down to that age for the sake of the cream—the Jews. It was considered a very great virtue to be a Jew. Those outside of the Jews were "dogs;" those outside of the Greeks were "barbarians," and those outside of the church to-day are "sinners." There are no sinners inside of the church, thank God!

The spirit that exists in organized Christianity, looking out upon the world, is not far different from that spirit which was in organized pharisaism during the time of the Master—namely, such a sense of the peculiar favor of God toward a select class as rendered men substantially unsympathetic with the outside classes, making distinctions, founded, not on real excellence, but simply on the feeling that they are nearest to God, and that the others are furthest from him. This is a most dangerous position for one class of men to take in respect to another class of men.

When a man says, "I am not dishonest," he does not arrogate anything to himself, and he does no violence to charity, as also he does not when he says "I am not a liar;" but it is certainly a dangerous thing for any body of men as large and various and imperfect as the visible church, to assume that they are perfect. Filled as the denominations are with men who are very low in the scale of ethics, and who are filled with arrogance and ambition; split up as they are with intestine jealousies and envyings and quarrelings and contentions which are at work in themselves and among themselves, the whole church visible on earth to-day is like a great camp-ground in insurrection, all the Protestant bodies fighting against Rome, as well as against each other; and the national churches being divided up among themselves into provincial sects, intellectual sects, esthetic sects, imaginative sects, etc.

Now is that a state of humanity out of which we can look with contempt upon the great outside world lying around about us? And yet how much is justified on the ground that we are members of churches, and that others are not; that they are in the "gall of bitterness and in the bond of iniquity" and that we are not? You say that you are better than certain other men because they do not say their prayers right.

It does not matter, if they say them with as little profit as you do yours. "But they do not believe in the Trinity," you say. It is better that they should not than that, believing in it, they should trample it under foot. "But they do not contribute to religious institutions." Well, they are free before God. You are not their master.

In other words, we are not in the slightest degree authorized to look upon men who are outside of this or that church organization, and sit in judgment upon them. We are commanded to "judge not." The elements of character, the habits of living, the ethical rules of conduct, the amenities of life—these are not so preëminently superior in church folks that they can afford to sit, by the wholesale, in condemnation upon those who are not church folks.

The same kind of severe judgment has been improperly exercised in reference to magistrates, rulers and public men. I hardly ever heard a sermon, and I hardly ever read an article, outside of the New Testament, advocating respect for men because they were magistrates, or because they were rulers. In the New Testament the command is that we shall regard all those who are in authority as servants of God, standing not for what they are themselves, but for the great ideal which God had in appointing them.

In our land, in all free lands where men have the right of discussion, the currents run against men who are in responsible trusts; and there are a thousand reasons for it. There are many reasons why those who are on the bench, for instance, should be looked after. But the discussion of the characters of public men in our newspapers may largely be considered to have proceeded not upon a just ground, except now and then. It may be said that there has been a continual and iterated tendency to find fault, and find fault, and find fault with them. It is desirable that those who are entrusted with power should be watched, and that their fear of criticism should never cease; it is desirable that such men should be held to a proper accountability; but these ends are defeated where constant fault-finding at length destroys all discrimination, and the impression is produced that of course a public man will be found fault with. Thus the barriers to good

conduct are broken down; and whether it be in churches, in reformatory conventions, in party gatherings, or in newspapers, there is an evil to be exposed and corrected—namely, uncharitable severity in the judgment which is pronounced upon public rulers.

There is but one other point that I shall make, and that is the putting of the sins of the whole community on a single individual as their scapegoat. It was an easy thing for the Israelites, when they had gone on sinning and sinning and sinning in a thousand different forms, to have their priest bring up, finally, a goat, and after proper services, lay his hands on him, and give him a kick, and start him for the wilderness, and say, "Go, goat, and take the sins of the people off with you;" it was a cheap deliverance; and although the Levitical enactments are done, that particular custom remains yet. We go on in indulgent habits in society, tempting the young, making the road to the gratification of their passions and appetites more and more attractive, and conniving at evils here and there; and under our influence the young man goes down step after step, until at last he falls so low that he is taken home drunk, and his place is vacated in the bank, and he is thrown out of his class in the Sunday-school where he has taught; and then all good parents hold up their hands, and say, "My child, take warning! take warning!"

Who destroyed him? The men that damn him. It was their lowness of custom, their example, their persuasions to things corrupting. These guileful influences led him to destruction; and the indignation of the community breaks out, and is visited upon him. There is one goat running for the wilderness!

Everybody winks at falsehoods. Everybody reports little things, saying, "Well I do not vouch for the truth of this; I tell it just as it was told to me;" and so he becomes the devil's mail-bag for lies. Everybody prepares the way for wickedness by rewarding it, or praising it, or helping it in some other way, looking upon it without rebuke; and by and by there comes a flagrant falsehood, born out of the state of things which they themselves have produced, and

then the man who happens to be the special guilty object takes, in a concentrated form, the blame that should distributively have gone through the whole community.

Now, New York has been, to my personal knowledge, for at least twenty-seven years conducting its affairs in a remarkable manner—or, it would have been remarkable if it had not been so common. It was understood that places of trust were to be used as powers and influences; and it ceased to be, in both parties or in either party, regarded as a matter of blameworthiness that men employed their offices for their personal interests. Men had been, from generation to generation, acting on this principle; they had been "on the make," as it is said; they had been accustomed to distribute among themselves profits and gains which belonged to the people. Things being in this condition, one man, whose abilities enabled him to do it on a larger scale than his predecessors had done it, administered things as I found them, in a new direction; and being caught, and tried, and convicted, he walks on Blackwell's Island; and all New York, that prepared the road which he trod, dug the channel in which he moved, and nourished the influences which led him on, is now, oh how happy, to think that at last justice has had its way! No; if justice had had its way there would have been five hundred thousand men there, instead of one!

A man goes to Congress in the interest of a great public improvement. He finds there a certain morality established in regard to railroad managements. He finds them affiliated with legislative management. These things exist. He has not created them. They have long been growing. Nobody looks on them with disapproval. So men avail themselves of the opportunity which is presented for self-aggrandizement. This man has a little pinch, and that man has a little pinch. Every man has his cup or bucket which he fills. So matters go on, until by-and-by a man comes along who has a larger brain than those had who had gone before him, and he administers in a larger way, and is caught, and vomited out of Congress; and by the artillery of committees he is shot to pieces, and all through the land everybody is astonished that

such a thing could have happened! Nobody ever heard of such a miscreant!

Now, you are the alphabet, and he was the word spelled!

So it is that every once in ten or twenty years the community wakes up to an extraordinary sense of purity and virtue; and the victim who has been struck by their lightnings is considered from that time out to be like Judas or Arnold; and he goes carrying the accumulated iniquity of generations to the day of his death.

Is this in accordance with a just, righteous judgment? Are such things admirable in a high state of Christian civilization? I do not say that bad men are not bad, because they are made so by a large number of bad men behind them—they *are* bad; but this I do say: think ye that they upon whom the tower of Siloam fell were sinners above all those who dwelt in Jerusalem? I tell you, Nay. Except you repent, you shall likewise perish. If you condemn the representative criminals, remember whom they represent. If men are ministers of falsehood and of peculation, bear in mind that a stream goes no higher than its fountain. In no community is any man a great deal better or a great deal worse than that community. It is laxity of conscience and principle among the thousands and tens of thousands that makes it possible, here and there, for a man to become an eminent sinner in the ways in which I have described; and while he should be punished, it is not for you and me, with unveiled faces, radiant with an indignant triumph, to stand up and say, "How God hates sinners!" It is for us to cover our faces, and to say, "I have laid a stumbling block in my brother's way." It is for us to repent and to reform in our own places, that there may be none found to do so any more.

PRAYER BEFORE THE SERMON.

We draw near to thee with humble confidence, with the boldness of love, thou that hast taught us all things: thou that hast in all things sustained us; thou that hast inspired the fathers and the mothers, and then hast taught us out of thy experience to call thee Father. We draw near to thee with confidence inspired by thine own self; by every word which thou hast uttered; and yet more by all those dealings by which we have been surrounded of thee. For thy ways toward us, though they are often dark and inscrutable, have been, as we look back upon them, ways of mercy. The storms come upon us come with bolts and purifying lightnings; and as they go away from us we see the bow of promise; and looking back through the past, we see that thou hast never dealt unjustly nor unkindly with us. Thy chastisements have been merciful. We are witnesses that it is good for us that we have been afflicted. Thou hast taught us a thousand things which no school nor teacher other than thyself could have taught us—not the knowledge of outward life, not the knowledge of the framework of the universe, but unutterable things of the Spirit, and inward experiences which live, and prophesy, and reach forth into a higher and better life. As the outward man perishes, the inward man is renewed day by day; so that we have this token that we are the sons of God—not that thou dost speak to us from Sinai; not that thou dost from the cleft of the rock make known thy power even with the still small voice; but that all which is like thee is growing perpetually in the silence of our own consciousness. We know that we are coming nearer to thee; and though we are not able to discern, though we cannot bring down into human thought and human words the conception of God, or that brightness which vaguely appears to our vision of thee, yet we who look toward the East know that the morning is coming, that the light is advancing, and that ere long the sun shall pour out its fullness. We know, O Sun of righteousness, that thou art drawing nearer to us. Already we feel the light, we perceive the quenching of the night and the coming of the day, and we yearn with unutterable desire to be the children of the morning, and to look more and more into that light which when once it hath come shall never depart. What to us is exaltation which carries up only the perishable? What to us is humiliation that only casts down that which ere long must go to dust again? What are mercies that leave us poor within? and what are troubles that enrich us within, though they beat upon us outwardly?

Grant that we may awake to a full realization of our sonship and of the blessedness of our inheritance in Christ Jesus. Teach us to put emphasis upon these inward and nobler things, that we may judge of life with a better judgment, and live higher than men around about us are able to live. May we come into that state in which we shall be able to judge from higher things though we are not judged by things below us.

Grant, O Lord, that we may walk humbly with God, and patiently

among men, and be filled with the gentleness that is of Jesus Christ. For who of us is not better provided for than He was? He had not where to lay his head. All that dwelt in the air, and on the earth, and in the sea, were better equipped than he; and yet, how patiently, how cheerfully, he accepted his lot! and how he diffused happiness all around about him! And as he came where there were sorrows and tears and exchanged them for shouts of gladness, grant that we may know that the servant is not better than his Lord. Upon such an one as he came judgment and condemnation; and how much less do they come upon us! We wear his yoke, but not as he wore it. We bear a cross, but not such an one as he bore for our sake. What to us are the troubles of the household, troubles in business, troubles in the conceruments of society? What to us are the harrowing vexations that belong to life, and that are troubles only to those who do not know how to subdue them? What to us is that way which is so royal, so full of hope, and so full of testimonies which enkindle courage in us? We walk no strange way. We make no experiments in the darkness. It is the way which the prophets trod. It is the way which the apostles trod. It is the way which thrice ten thousand martyrs trod. The whole church of God through years has walked therein, until that which was strait, and narrow, and difficult, is now widened by the footsteps of those who have beaten it down, bleeding thereon, so that we walk secure. We are helped forward by the drawings, and sympathies, and experiences, and knowledges which have come from those pioneers who are now in glory, having gone before to destroy the wilderness and make it fruitful. The way of the Lord is cast up, and the ransomed of the Lord are returning and coming to Zion with songs and everlasting joy upon their heads. We walk among them, and are in sympathy with them, and are ashamed when we think of complaints, and repinings, and sorrowings, and all that morbid vanity with which we look upon men, measuring them by ourselves, and ourselves by them. Grant, we beseech of thee, that we may look unto Jesus, the Author and Finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God, there to intercede for us, sending forth love from his heart, even as the sun sends forth the summer. Grant that, looking unto him, we may, in his Spirit, walk and wait patiently for that manhood that shall be in us when we shall see thee and be like thee.

Grant to every one who is fighting a battle against his natural dispositions, and is seeking to humble his pride, and direct his feelings aright—grant unto every such one thine encouragement. May all who strive against easily besetting sins know that it is the Spirit that strives in them. May they know as they set up a noly war in their own souls, though they achieve imperfect results, that Jesus is their salvation—not an unfeeling and critical judge, but he that for them suffered and suffers, now bearing their burdens and carrying their sins—he who is to them as the father to the child. Grant, we beseech of thee, that they may take courage and inspiration. May none seek in the outer courts, and in the wilderness, to-day, the things that are needful. Why should any one attempt to build up alone in himself

that which he lacks, since God is his Helper, from whom come all the tides of sweet influences by which he shall be helped? May there be given every one such faith of God, and faith so enlarged and so personal to himself, that he shall have God to help him in every time of need.

We pray that thou wilt grant thy blessing to rest upon all the households, and upon all the souls that are represented here to-day. May those who have come in hither bearing burdens find themselves relieved, that they shall seem light though they do not fall off. Grant that we may desire to overcome our troubles rather than to have them moved out of the way. Give us that manliness, that sturdy courage, that faith of God and of the character which we are fashioning for the eternal life, which shall make us superior to our external circumstances. So may we evermore measure with these larger measures which have been handed down to us from above—the golden reed of the sanctuary.

Grant to those who have come in with thank-offerings an open vision of God; and may they bear before thee the gift of holy thoughts and of pure affections for all thy kindnesses toward them.

To such as have feared great evils, and have been spared; to such as have been delivered from great afflictions; to such as have had brought to them unexpectedly tidings of great mercies; to such as have been joined together after long separations; to those to whom the door of the past is open with ten thousand memories that come thronging upon them—to all such wilt thou give grateful hearts.

We beseech of thee if there are those who are in affliction—and there are many—that they may know how to smile in the midst of tears, and how to be strong in weakness; and though their hearts still ache, may they know how to bear pain for Christ's sake, and for their own; and may they rejoice that they are identified with Christ, so that no trouble overtakes them that it does not come to his knowledge. And in the house, at the table, beside the cradle, in all familiar associations, wherever they walk, may they find walking by their side the Saviour of sympathy and of consolation. May those who have been surprised and cast down as trees by the overwhelming tempest be even as the trees that, though they be uprooted, know how still to cling to the soil, and how to go on bearing some leaves and some fruit as best they may. And grant that those who are utterly cast down may be able to say, Cast down but not destroyed! Lift thou upon them, we beseech of thee, the light of thy countenance; and above everything else, may they have a sense that this world is but for an hour, and that life itself is only a dream; and may they wait for their awaking.

We pray that thou wilt grant thy blessing to rest upon parents. May they more and more value the wisdom which comes from above in the rearing of their children; and may their children be blessed. Grant that they may grow up fearing God and serving him better than we have done. May all the efforts which are made to educate the young in our midst be blessed. Bless abundantly all the efforts in our schools and in our classes for imparting a knowledge of God through the Scriptures. And may those who go forth to teach be

themselves more and more taught of God. May they find the divine life growing in them as they imitate the divine action.

We pray that thy blessing may rest upon all the churches of this city, and upon all the churches of our land. May they be more and more strengthened. May their foundations be more and more established in truth, in justice, in love, in purity, and in fidelity. We beseech of thee that they may no longer vex each other. May every one pursue its own work, and seek the things which make for peace, and not the things which make for division.

May the light that has come to us of the truth of God, and that is struggling with the darkness of other lands, have given to it power and victory. May ignorance flee away, may superstition disappear, and may all nations come to their liberty by coming to intelligence and true fidelity. And so may the earth be regenerated. So may the day of prediction come when Christ shall reign a thousand years.

And to thy name, Father, Son, and Spirit, shall be the praise for ever and ever. *Amen.*

THE GORHAM COMPANY,

Silversmiths.

[ESTABLISHED 1831.]

SILVER BRIDAL PRESENTS, FAMILY SILVER, PRESENTATION PLATE, Etc., Etc., in rich antique and new designs. An elegant assortment, from the least expensive article to a full Wedding outfit, at retail Salesrooms of the Company,

No. 1 BOND STREET, ... near BROADWAY, N. Y.

And also by the leading Jewelers of Boston, Philadelphia, Baltimore, Washington, Chicago, St. Louis, New Orleans, San Francisco, and other cities.

TRADE DIRECTORY.

In so far as rigid scrutiny will effect it, this list of Business Houses will contain the names of none but trustworthy establishments.

A QUARTERLY MAGAZINE.—"THE FLOWER GARDEN." TERMS: One Dollar a Year. Subscribers entitled to a dollar's worth of seeds or bulbs. **BEACH, SON & CO.,** 76 Fulton St., Brooklyn, N.Y. Send 10 cts. for specimen number.

AGENTS WANTED to sell our popular Subscription Books and Periodicals. Pleasant, healthful, remunerative; commissions liberal. Write for circulars and catalogues to J. B. FORD & CO., 27 Park Place, New York.

BABCOCK FIRE EXTINGUISHER.—"Absolutely the best protection against fire." Send for **"Its Record."** 707 Broadway, New York.

BOOKS, **RELIGIOUS, SUNDAY-SCHOOL, & DEVOTIONAL.**—WARREN & WYMAN, 13 Bible House, N. Y.

C. F. A. HINRICHS imports and deals at wholesale and retail in China and Glass; Fancy Goods, Toys and Games; Archery, Croquet, Cricket Goods, &c.; also the Kleeman's celebrated Study or Reading Lamps, Chandeliers, &c. Price Lists on application.—29, 31 & 33 Park Place, corner of Church Street (up stairs), New York.

DYEING AND CLEANING ESTABLISHMENT.—**BARRETTS, PALMER & HEAL,** 519 Fulton St. (near Duffield St.), Brooklyn; 451 Broad St., Newark, N.J.; 484 Broadway; 191 Grand St., New York. Shawls, curtains, dresses, cloaks, velvets, coats, pants, vests, gloves, feathers, etc., dyed or cleaned in a superior manner and promptly. Goods received and returned by express.

EMPIRE PIANOS.—The best and most elegant **PIANOS** for the money to be found in the United States. Send for price-lists and illustrations. Address, WILLIAM A. POND & CO., No. 547 Broadway, N.Y.

EAT TO LIVE.—Write to F. E. SMITH & CO., Atlantic Mills, Brooklyn, N.Y., Manufacturers of the **CRUSHED WHITE WHEAT,** for their Pamphlet on Foods, with extracts from Liebig, Johnson, and other scientists. Read it, and save health and money.

FASHIONS.—FOREIGN STYLES IMPORTED by A. BURDETTE SMITH. Pattern Bazaar, 914 Broadway, New York. Duplicates furnished in Paper Patterns, with a small cloth model, to show how to make them up. Send 2 stamps for Catalogue.

LATEST NOVELTIES for Summer. Beaded Lace Jackets and Overskirts to match. Muslin and Lace Jackets. Ribbon and Lace Sashes. Beaded Laces, Gimps, and Fringes, at reasonable prices. E. A. MORRISON, 893 Broadway, between 19th and 20th Streets.

ONE PRICE ONLY.—Stationery of all kinds. Writing Paper, Envelopes, and Account Books Cheap. Leach's Falcon Pens, 65 cts.; and Law Pens, $1 a gross. Samples sent by mail. J. LEACH, 86 Nassau St., and 235 Greenwich St., N.Y.

RICHARDSON, BOYNTON & CO. Manufacturers and Dealers in BOYNTON'S "Brick and Portable Heating Furnaces," "ELEVATED" and "LOW OVEN" Ranges, "NEW BALTIMORE" Fire-place Heaters. **Cooking and Heating Stoves.** Send for Circulars before purchasing elsewhere.—No. 234 Water Street, New York City.

TABLE CUTLERY made and warranted by the **MERIDEN CUTLERY COMPANY,** 49, CHAMBER ST., New York. Call for this "Trade Mark" of all dealers.

WICKES' ECLECTIC OIL. The most desirable illuminating oil. No danger in its use. Clear, soft light at one quarter the cost of gas. Colorless as spring water; emits no odor in burning. No change of lamps required. 120 Maiden Lane, New York.

Published April 4th (together with "The Circuit Rider").

Pleasant Talk about Fruits, Flowers, and Farming.

By HENRY WARD BEECHER.

New Issue, with much additional matter. Uniform edition of the author's works. Each volume complete in itself. Cloth, stamped cover, $2.

This is a thoroughly delightful book for Spring reading—and planting. Mr. Beecher descants most charmingly upon the poetical and fanciful, and most sensibly upon the practical, side of farming and gardening. The volume is at once a valuable and trustworthy text book, and a treat to those who admire the quaint conceptions and delicate fancies of the author of "Star Papers."

BEECHER'S SERMONS.

Vols. 9 and 10.

Comprising Sermons preached from Sept., 1872, to Sept., 1873, completing the original series of ten octavo volumes. Uniformly bound in dark brown cloth, each, $2.50.

In these volumes the sermons of last year are offered in most desirable form for preservation in the Library. Last fall the form of "Plymouth Pulpit" waschanged from 8vo. to 12mo, and the succeeding volumes will be issued in bookform, as usual, but in the smaller and more compact style.

BEECHER'S WORKS. Uniform Edition.

The Volumes already issued are:

1. *YALE LECTURES ON PREACHING.* FIRST SERIES. *Personal Elements in Preaching.* 1 vol. 12mo. Price, $1.25.
2. *YALE LECTURES ON PREACHING.* SECOND SERIES. *Religious and Social Machinery of the Church.* 1 vol. 12mo. Price $1.50.
3. *LECTURES TO YOUNG MEN, on various important subjects.* New edition with additional Lectures. 1 vol. 12mo. Price $1.50.
4. *STAR PAPERS.* New edition, with many additional papers. 1 vol. 12mo. Price $1.75.

IN PRESS.

YALE LECTURES ON PREACHING. THIRD SERIES. *Method of Using Christian Doctrines.*

NORWOOD; or, Village Life in New England. New edition, Illustrated.

ENGLISH AND AMERICAN SPEECHES, on Politics, War, and various miscellaneous topics.

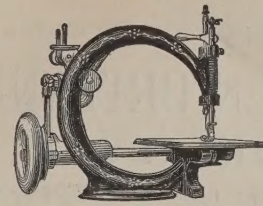
We have also IN PRESS, *and will soon publish:*

"*History of Opinions on the Scriptural Doctrine of Retribution,*" by Edward Beecher, D.D. "*The Mode of Man's Immortality; or, The When, Where and How of the Future Life.*" by Rev. T. A. Goodwin, A.M. "*The Mining Industry of the United States,*" by R, W. Raymond, Ph.D.; and "*Toinette,*" a Tale of Southern Life, by R. R. G.

J. B. FORD & CO., Publishers,
27 Park Place, New York.

THE WILLCOX & GIBBS

SILENT

THE ONLY  SEWING

STANDARD MACHINE.

Approved by Physicians as Fit for the Use of Females.

Comparative tests with other Machines, in thousand of instances, have proved its superiority for all the requirements of the family.

A PHYSICIAN'S OPINION.

"I have, until this year, interdicted the use Sewing Machine in my family, noticing, as I have had occasion to do, the increase in female diseases since the introduction of the Sewing Machine, and tracing many of these to the labor of running them. Your Machine can be operated by a child, and the labor is trifling. "M. S. MOSES, M.D., New York."

MRS. HENRY WARD BEECHER'S OPINION.

"I have the Wheeler & Wilson, Grover & Baker, and WILLCOX & GIBBS Sewing Machines. I use the Willcox & Gibbs more frequently, thinking it far superior to any other I have yet tried."

Office: No. 76 COURT STREET, BROOKLYN.

WATERS'

Philharmonic, Vesper and Orchestral

ORGANS

in **UNIQUE FRENCH CASES,** *are among the* **best made,** *and* **combine PURITY** *of* **VOICING** *with* **great volume** *of* **tone. Suitable** *for* **PARLOR, CHURCH,** *or* **MUSIC HALL.**

WATERS' New Scale PIANOS

have **great power** *and a* **fine singing tone,** *with* **all modern improvements,** *and are the* **BEST PIANOS MADE. These Organs** *and* **Pianos** *are* **warranted** *for* **6 years. PRICES EXTREMELY LOW,** *for* **cash** *or* **part cash,** *and* **balance** *in* **monthly** *or* **quarterly payments. Second-hand instruments taken** *in* **exchange. AGENTS WANTED** *in* **every County** *in the* **U. S.** *and* **Canada. A liberal discount** *to Teachers, Ministers, Churches, Schools, Lodges, etc. ILLUSTRATED CATALOGUES MAILED.*

HORACE WATERS & SON,
481 Broadway, New York.
Box 3567.

Waters' Concerto Organs

are the **most beautiful** *in* **style** *and* **perfect** *in* **tone ever made.** *The* **CONCERTO STOP** *is the* **best ever placed in any Organ.** *It is produced by an* **extra set** *of* **reeds, peculiarly voiced,** *the* **EFFECT** *of which is* **MOST CHARMING** *and* **SOUL-STIRRING,** *while its* **IMITATION** *of the* **HUMAN VOICE** *is* **SUPERB.** *Terms Liberal.*

SONGS of GRACE and GLORY.

The **very best Sunday-School Song Book.** *By* **W. F. SHERWIN and S. J. VAIL. 160 Pages, Splendid Hymns, Choice Music, Tinted Paper, Superior Binding. Price** *in* **Boards, 35c.; $30 per 100. A Specimen Copy** *in* **Paper Cover mailed for Twenty-five Cents.**

Six New Songs

in **pamphlet form,** *for* **SUNDAY-SCHOOL ANNIVERSARIES,** *from* **"SONGS** *of* **GRACE** *and* **GLORY." Price $2** *per* **100. Specimen copy** *of the* **Anniversary Songs,** *and* **6 sample pages** *of the* **Book, mailed** *for* **3 cent stamp. Publishers.**

HORACE WATERS & SON,
481 Broadway, New York.
Box 3567.

SILVER-PLATED WARE

MANUFACTURED BY THE

MERIDEN BRITANNIA CO.

550 BROADWAY, N. Y.

Factories: WEST MERIDEN, CONN.

Sole Proprietors and Patentees of the

CELEBRATED PORCELAIN LINED

ICE PITCHERS.

Cleaner, Lighter, and More Durable than the Metal Lined. The Porcelain is enameled on hard metal, and CANNOT BE BROKEN or CRACKED BY ROUGH USAGE.

In addition to an unrivaled variety of **FINE ELECTRO-PLATED TABLE WARE,** we offer a new line of

FORKS AND SPOONS,

Extra Heavily Plated by the NEW PATENT PROCESS, which deposits the silver any requisite thickness on the *parts most* exposed to *wear*.

THEY ARE UNEQUALED for durability by any made by the old process. Spoons and Forks plated by this improved method are stamped.

1847—ROGERS BROTHERS.—XII.

SILVER-PLATED
PORCELAIN-LINED

Ice Pitchers.

THE LATEST IMPROVEMENT AND THE BEST ARTICLE MADE.

TIFFANY & CO.,
Union Square, New York.

The *Scientific American* says: "The chemical actio[n] different drinking waters on the [m]al of which the interior wall of [t]ice pitchers is composed produ[ce] oxides injurious to health. [Bas]ing on this fact, the Meriden Co[mpany] succeeded in coating pitcher lin[ings] with a smooth, seamless enam[el] porcelain. Its perfect cleanline[ss] certain safety seem to give this [ice] pitcher a deserved commendat[ion]

Rec'd Pond 6 25 75